

language and culture, many of which we will never understand. However, in contrast to images on stones where there is a certain degree of preservation, tattoos, in general, do not preserve. As Allen points out, the information gleaned from explorers' journals and notes are tantalizing and brief. A drawing may have been done on location or years afterward and the artist's skills and training may also be in question. Motifs were copied repeatedly and often changed, thus the original design was perhaps altered in order to sell a publication. Take for example Figure 6, page 10 with the caption: "A Young Women of Otaheite, Bringing a Present. Tahitian *taumi* or gorgets, in an engraving after John Weber, c 1777. Emory likens the shape of the gorgets to the shape of the tattoo motifs they observed in Hawai'i. From Cook and King, 1784. Kahn collection, Hawai'i State Archives." In this engraving, the young women's right breast is exposed but both breasts are covered in the original drawing. (see Barrow 1979).

The book is organized into two basic sections, ancient and contemporary tattoo practices. The first and major section (123 pages), "The Ancient Tattoo," deals with information gleaned from published and unpublished sources. Three sections follow: "Contemporary Tattoo," "The Tattooists," and "Choosing a Tattoo." Ample illustrations are found throughout. The contemporary tattoo section consists of a series of photos of mostly Hawaiians with their Polynesian motifs displayed and with a short personal biography. The majority chose personal motifs that connect them with the past.

Although Hawaiian tattooing practices ceased by the mid-nineteenth century, a revival occurred in the 1970-80s as part of a pan-Polynesian force of solidarity and a symbol of cultural identity. Seeing tattoos can stir inner emotions: we may be fascinated, repelled, or appalled by the sight of a heavily tattooed person. Regardless of our reactions, tattoos are, as Allen shows, a type of "storyboard." They often are deeply personal and can reflect socio-cultural-political values, both in time and place.

It is certain that the practice of Hawaiian tattooing reaches far into Polynesian prehistory. Tattoo needles have been found in archaeological assemblages in most Polynesian islands societies. Tattoos can be both secular and sacred. The process of tattooing was and is as important as the placement and the type of design, and the act of marking a body was associated with many rituals and carried out with chants (92). Tattoos were traditionally placed, depending on gender, on the upper arms, the tip of the tongue, legs, around body orifices, the soles of feet, the palm of hands and inside the eyelids (p 24). The legs of both sexes were tattooed (p 80). Women had their feet, face, and hands tattooed. The early type of motif, noted at the time of Cook's visit (pp 88, 90-91) seems to have displayed a variety of linear pattern, checkerboard, shark tooth, chevron, and zigzag. Marching goats and western weapon motifs were especially popular by the 1820s. According to Allen, Jacques Arago, the friendly official artist on *Uranie*, a French ship that visited the island in 1819, made the best and the largest

number of early drawings. Urged by the local women, Arago was tattooing whimsical motifs on the Hawaiian ladies. Chieftess Ka'ahumanu, supposedly the favorite wife of chief Kamehameha, had a hunting horn placed on her derriere (p 24-25).

As the author demonstrates, understanding the system of symbolic meaning of tattoos is problematic, but some inferences can be made. They may show a political affiliation or a social relationship among people (p 91). It might be a mark of subservience (p 82) or a form of torture where eyelids were turned inside out and tattooed (p 83).

On a more personal level, tattoos might serve as a protective device, such as a charm against sharks (pp 90-91). Tattoos often functioned as a genealogy account and showed descent from a common ancestor (p 86). They identified an individual as being part of a village (p 85), or devotees of the same god (p 86).

Perhaps the display of mourning and the act of sorrow are best known in the literature. It was common that many Hawaiians, in sorrow over chief Kamehameha's death, tattooed his name and death-date on their arms.

Allen's research is well done and I only have a few complaints. A glossary would have been helpful to readers not familiar with Hawaiian terms and I feel that the author's criticism of Alfred Gell's work was, perhaps, a little harsh, considering that Gell's work was based on library research only and had a different focus, plus the difficulties of doing research on Polynesian tattooing practices.

Although much has been written about both ancient and contemporary tattoo practices, this publication, to my knowledge, is the only one that connects ancient Hawaiian tattoo practices with contemporary tattoo practices. Allen's book is a visual treat and a delight to read; the layout is attractive with ample illustrations and there is an extensive bibliography. Her book is a welcomed addition to Polynesian literature.

Barrow, Terence. 1979. *The Art of Tahiti and the Neighboring Society, Austral and Cooks Islands*. London: Thames and Hudson (Figure 39, pp 36).

Gell, Alfred. 1993. *Wrapping in Images, Tattooing in Polynesia*. Oxford: Clarendon Press.

JOURNAL OF ISLAND AND COASTAL ARCHAEOLOGY

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Review by Scott Nicolay

THE *JOURNAL OF ISLAND AND COASTAL ARCHAEOLOGY* is a new scholarly periodical that is likely to be of interest to a good part of the *RNJ* readership. When the Norwegian Ar-

chaeological Expedition first landed on Rapa Nui in 1955, subsurface archaeology was still a novelty in Island Oceania. In the half century since, archaeological research has virtually exploded in the region. Unfortunately, this exponential increase has not been met by a corresponding increase in the ranks of peer-reviewed journals available to publish the resulting research. Academic researchers and graduate students in particular need such outlets in order to meet their professional requirements, which is one of the main reasons that *RNJ* itself is now completing its own transition to full peer-reviewed status. What makes the *Journal of Island and Coastal Archaeology* unique among existing periodicals is that its focus is categorical rather than regional. This will make it especially valuable to graduate students who need extra-regional data for comparison in their theses. As one of the editors is a recent PhD, the awareness of that need may have been part of the impetus for the creation of this journal.

The journal is edited by Scott M. Fitzpatrick, North Carolina State University, and Jon M. Erlandson, University of Oregon. The University of Oregon has had a strong program in Pacific islands archaeology for some time, led by William S. Ayres, who will be familiar to *RNJ* readers for his work on Rapa Nui with William Mulloy. Fitzpatrick received his PhD from the University of Oregon in 2003. As a graduate student, he excavated Yapese stone money quarries and recovered some of the earliest human remains known from Island Oceania in limestone caves on Palau. Together, Fitzpatrick and Erlandson make a dynamic combination to shape the *Journal of Island and Coastal Archaeology* into an important force within the discipline.

The first issue commences with a brief (2 pp.) address from the editors: "The Archaeology of Islands and Coastlines," followed by a longer paper titled "Oceans, Islands, and Coasts: Current Perspectives on the Role of the Sea in Human Prehistory." The two editors share authorship for both; together the two pieces outline the journal's editorial direction. Even more importantly, they represent a manifesto of sorts, for Fitzpatrick and Erlandson are of course not just launching a new journal: they are effectively pioneering an entire sub-discipline of archaeology.

The archaeology of island and coastal environments is one of several important areas of the discipline that have been marginalized during a generation of often ego-driven debate between the theorists of processualist and post-processualist archaeologies. Other such areas, including the studies of religion, diffusion, and the role of women in prehistory, are also beginning to reclaim their proper places. Ironically, during this same period, researchers in the so-called hard sciences were increasingly drawn to islands and coastlines as real-world laboratories due to the unique combination of isolation and contact zones they offer. In fact, these very environments played a central role in the birth of ecology as a science earlier in the 20th century. As the editors write in the first part of their manifesto: "It has become clear through decades of research that these environments hold vital clues to the understanding of how humans devel-

oped socially and biologically through time, as well as the impact our ancestors have had on these unique and diverse ecosystems."

In the second and longer part of their introduction, Erlandson and Fitzpatrick identify eight issues in island and coastal archaeology that they feel are currently driving the field and generating the most interesting and important research questions. As these issues are central to the reader's understanding of their mission, I will include their entire list below:

- 1) the antiquity of island and coastal adaptations and maritime migrations;
- 2) variations in marine or coastal productivity;
- 3) the development of specialized maritime technologies and capabilities;
- 4) underwater archaeology and drowned terrestrial landscapes;
- 5) cultural responses to insularity, isolation, and circumscription;
- 6) cultural contacts and historical processes;
- 7) human impacts and historical ecology in island and coastal ecosystems; and
- 8) the conservation and management of island and coastal sites.

Obviously, every one of these issues is important not only to the archaeology of the island that is *RNJ*'s own *raison d'être*, but to its future survival as well. This is true for many other regions as well, as the editors point out how events like Hurricane Katrina and the Asian tsunami have focused the world's attention on coastal settlements and human-marine interactions. Such events even have a direct impact on our study of prehistory, instantaneously destroying some archaeological sites, while exposing those previously unknown.

Erlandson and Fitzpatrick go on to discuss each of the issues in some depth, outlining its relevance and pointing to examples of both previous and current research to explain that topic's significance. Although they identify their treatment of the issues as "illustrative rather than exhaustive," this paper should provide a valuable cornerstone to the developing discipline, and its bibliography alone will likely prove to be a boon for more than one struggling graduate student.

It will be interesting to see how this list evolves over time, as some issues increase in importance, new issues appear, and others diminish in relevance or even disappear. If they disappear because researchers have adequately answered the questions they represent, inevitably engendering new questions in the process, then the *Journal of Island and Coastal Archaeology* will likely have played a role in providing those answers, or at least a forum for their publication and review. As the editors conclude: "we must develop a new body of theory to guide us in understanding and interpreting the role of oceans, islands, and coasts in human history." This "new body of theory" needs a vehicle for presentation and they have provided us with it.

The first issue of the *Journal of Island and Coastal Archaeology* contains five papers in addition to the two pieces just described (a second, larger issue with 10 papers has just been published). RNJ readers will likely find the first of these, "Islands of Exile: Ideological Motivation in Maritime Migration," by Atholl Anderson, of particular interest. Anderson, of the Australian National University, is a leader in Polynesian archaeology and who will be familiar to many here, and "Islands of Exile" is a model synthesis of ethnographic, historical, and even literary sources – the sort of paper worth sharing with those who claim that scientists cannot write. Anderson's command of history and his ability to draw effectively on literary sources from Aldous Huxley to Jonathan Swift give his paper the gravity of something written in an earlier century when the world was smaller and it still seemed as if all human knowledge could be encompassed by a single scholar's mind. There is nothing stuffy or archaic about Anderson's writing though: his prose is lively, his arguments strong, and his ideas cutting edge. It is not difficult to see why the editors decided to lead off with his paper after their own introduction.

Anderson defines exile as "compelled movement away from a parent society by a minority of its members as individuals or as groups," and he poses the question as to whether exile can "help to explain variation in the archaeology of prehistoric East and South Polynesia." He begins by drawing on historical examples from Napoleon Bonaparte to Alexander Selkirk, whose self-imposed exile on one of the islands of Juan Fernández made him the model for Defoe's *Robinson Crusoe*, to massive penal colonies such as Devil's Island. He then considers "what pre-industrial islanders thought about their own origins," searching examples from both Icelandic sagas and Polynesian traditions for "assumptions about the colonizing impetus that sounded plausible to the traditional listener." It is especially interesting that Anderson compares Viking and Polynesian oral traditions here, rather than making the sort of tired analogies between the two cultures' navigational skills that we have seen dozens of times before. This sort of insightful and original approach pervades Anderson's paper, as it he repeatedly asks questions and draws answers that seem as if they should have been obvious a generation ago, but somehow weren't. Ultimately, he suggests that exile and colonization in Polynesian prehistory may have had religious motivations, and that religious architecture, in the case of Rapa Nui, or the lack thereof, as in New Zealand, may be the key to understanding the motivations behind some of these movements.

The other four papers, which include research on Okinawa, Mesopotamia, and South Africa, may be of less obvious interest to the RNJ reader, but the penultimate paper, "Obsidian Traffic in the Southeast Papuan Islands" by J. Peter White and several others, will reward the attention of the archaeologist, given the importance of obsidian to Rapa Nui prehistory and its study.

Although there are no papers specifically on Rapa Nui in this first issue, the island is mentioned repeatedly, for

instance in the introduction, where the editors refer to it in their discussion of "cultural responses to insularity, isolation, and circumscription," as an example of what Marshall Sahlins called "exotic efflorescence," in which "specialized knowledge by a group inhabiting a place with limited resources was channeled into a productive system" – i.e. monolithic architecture and statuary. They go on to make an analogy with comparable prehistoric industries on Malta. Not surprisingly, given the relevance of the Hotu Matu'a story to his thesis, Anderson also mentions Rapa Nui in his paper. Because so many factors make the prehistory of Rapa Nui central to the study of island archaeology – its extreme isolation, its spectacular archaeology, its unusual and undeciphered writing system – it is safe to expect that the island will appear frequently in the pages of the *Journal of Island and Coastal Archaeology*, and that it is unlikely an issue will go by without some discussion of Polynesian prehistory. RNJ readers with either a professional or avocational interest in archaeology will want to follow this journal as well.

Ultimately, the significance of this new journal's approach will not be lost on anyone who has understood the message of Paul Bahn and John Flenley's classic *Easter Island, Earth Island*. We all live on an island, and it is becoming smaller each day. The solutions that prehistoric peoples of the islands and coasts employed to address the problems of limited land and resources have relevance to us all. We welcome the *Journal of Island and Coastal Archaeology* as a valuable forum for understanding these issues on a global scale.

RAPA NUI: GUARDIANES DE LA TRADICIÓN. MESTIZAJE Y CONFLICTO EN LA SOCIEDAD RAPANUI

by María Eugenia Santa Coloma

302 pages with many b/w photos and illustrations,
appendix, glossary, endnotes, bibliography. In Spanish.
Soft cover, 15.5 x 15.5 cm

Rapanui Press, Museum Store, Museo Antropológico
Padre Sebastián Englert, Hanga Roa, Rapa Nui, 2006

Reviewed by Steven Roger Fischer

"BOOKS WILL SPEAK PLAIN WHEN COUNSELLORS blanch," penned English philosopher and statesman Francis Bacon nearly four centuries ago, a bold advocate of plain, honest, forthright writing. Yes, it has forever been a penchant of the wise and true. But alas, plain speaking has all too often been wanting in scholarship. When it appears – as here with María Eugenia Santa Coloma's popular version of her doctoral thesis – its gentle honesty not only delights ... it thrills.

For nearly a decade – that is, through the 1990s and into the early 2000s – Santa Coloma, former biologist turned social anthropologist, steadfastly pursued her University of Barcelona doctoral thesis investigating modern